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denies the exceeding sinfulness of sin and the necessity of the atonement of Christ, such a book as this thoroughly read and digested would prove a powerful corrective of doubt and skepticism.

The volume is quite complete in its make-up. There is a valuable "Preface" by the translator, and a "Prefatory Note" by Dr. Alvah Hovey. Each lecture is introduced by a brief biographical sketch and a portrait of its author. There is also a careful summary of each paper, and a full index of the entire volume.—GALUSHA ANDERSON.

Beiträge zur Geschichte der wissenschaftlichen Studien in sächsischen Klöstern. I. *Altzelle.* Von Ludwig Schmidt. (Dresden: Wilhelm Baensch, Verlagshandlung, 1897; pp. 93; M. 1.50.) This is an interesting addition to the study of Saxon monasteries. This old Cistercian cloister flourished between 1162 and 1540, and was the center of great activity. The library consisted of about 960 volumes, with 21 desks of 774 volumes devoted to theology, 5 desks to medicine, with 108 volumes, and 75 volumes on law. A detailed account is given of the rare old MSS., the chief acquisitions of which were made in the time of the abbot Martin. In 1543 the library passed over to form the nucleus of the library of the University of Leipzig. So little is known of monastic libraries that this minute study furnishes valuable information.—ZELLA ALLEN DIXSON.

Ideas from Nature. Talks with Students. By William Elder, Professor of Chemistry, Colby University. (Philadelphia: The American Baptist Publication Society, 1898; pp. 202; \$0.75.) Professor Elder evidently has not before his eyes the fear of those who scout the argument from design as the "carpenter theory." Accepting the dictum of science that "the sensible universe is made up of matter and energy alone," he claims, with Dr. Carpenter, that "force must be taken as the direct expression of will," and hence that behind matter and energy there is something that directs them. Order, contrivance, and adaptation indicate design, and wise and benevolent design, such as the world manifests, implies a wise and benevolent designer. The author shows that there is no antagonism between the view that regards nature as ordered through mechanism, and that which affirms it to be governed by divine will, so that miracles are consistent with natural law, and so are credible when the occasion demands them, as it does in attestation of divine revelation, even while the operations of energy under natural law are manifestations of God.

These "talks" must have been very helpful to those with whom they were held, enabling them to get answers to questions which are sure to suggest themselves to every earnest student of science. The style is attractive, and the thoughts are clearly expressed, and the tone candid. There is a little confusion in the order of the thoughts.—N. S. BURTON.

Buddhism and Its Christian Critics. By Dr. Paul Carus. (Chicago: Open Court Publishing Co., 1897; pp. 316; cloth, \$1.25.) The present deepened interest in the study of the non-Christian religions will give this book a wide welcome. Dr. Carus has been a diligent and sympathetic student of Buddhism, and the present work, into which he has manifestly put the results of much reading and careful thought, discusses the "Origin and Philosophy" of Buddhism, the "Psychological Problem" which it presents, its "Basic Concepts," its "Relations with Christianity," and the "Criticisms which Christians have Made of the Buddhist System." Dr. Carus has written a book which will probably be of more service to the non-Christian than to the Christian readers of it. He does not accept historic Christianity, but he has a cordial sympathy for Christian ethics and many Christian ideas. He perceives clearly the superiority of Christianity, at least in its effects upon the general life of men. His efforts to make Buddhism appear theistic must be regarded as a failure. Some of his criticisms of the conduct of missions are timely and just. The author's style is marked by some infelicities, but our chief criticism of his work is the indorsement of the Buddhist psychology. Christian readers of this volume will need to be continually on their guard, for Dr. Carus is skilful in statement, and plausible in some of the arguments by which he would eliminate from our souls the conviction of our own personality, and the hope of a conscious immortality.—JOHN H. BARROWS.

Die Urreligion der Indogermanen. Vortrag von Dr. Ernst Siecke, Professor am Lessing-Gymnasium in Berlin. (Berlin: Mayer & Müller, 1897; pp. 38; M. 0.80.) The gist of this brief pamphlet may be summed up in the following proposition: All the great deities of the primitive Indo-Germanic world go back to the sun, moon, heaven, and like powers of nature. This is a position which, so far as it relates to the moon, and, in a somewhat less degree, to the sun, is a return to what is generally regarded nowadays as an untenable view. It is, however, defended with vigor and supported with many weighty